

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

AUGUST, 1873.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 56 READE ST.

Price, 50 Cents a year, in advance.

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56 Reade Street, N. Y.

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American Missionary.

VOL. XVII.

AUGUST, 1873.

NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

OUR COLLEGE RECORD.

REPORTS FROM

HAMPTON, FISK, BEREA, TAL-
LADEGA, ATLANTA, TOUGA-
LOO, NEW ORLEANS, &
HOWARD UNIVER-
SITY.

EXAMINATIONS — ADDRESSES OF VISITORS — CLOSING EXERCISES.

We give below, sketches of the commencement exercises of some of the prominent institutions of learning founded and fostered by the American Missionary Association.

An account of the Theological Department of Howard University is appended—the permanent professor being supported by the Association.

HAMPTON, NORMAL AND AGRICULTURAL INSTITUTE.

*Interesting Ceremony of Laying the Corner
Stone of the New Hall.*

*Speeches by Distinguished Visitors
from the North and South and England.*

[The very admirable account sent to us of the exercises at Hampton was so full that we have been compelled to cut it down to the dimensions given below. The abridgment is mainly in the addresses of the visitors, of which we have retained only brief words of commendation for the institution, or a tersely expressed thought.—*Ed. Am. Mis.*]

The wonderful progress our country has made in civilization since the American Missionary Association sent its pioneers South to meet the contrabands, at Fortress Monroe, has never been more strikingly illustrated than it has just been on Thursday, the 12th of June, at the Normal and Agricultural Institute, of Hampton, Va.

The regular commencement exercises of this school, which opened in 1868, with 20 scholars, and closes this summer with 213, were made coincident with the laying of the corner stone of the new hall, which its increasing needs demand, and for which the "Hampton Students" band is still singing at the North. The interest of the occasion brought to Hampton a party of guests, many of whose names are known through many lands. Among them were—

Rev. Dr. R. D. Hitchcock, President of the Union Theological Seminary, New York; Rev. Dr. Taylor, of the Broadway Tabernacle; Rev. Dr. Budington, Brooklyn; Rev. Dr. Bellows, New York; Rev. Dr. C. S. Robinson, New York; Rev. T. K. Fessenden, Conn.; Hon. Alex. Hyde, Mass.; Hon. H. N. Daggett, Mass.; Dr. Coan of the *Independent*, Prof. B. J. Northrop, Secretary of the Board of Education of

Conn.; Rev. Geo. Whipple, New York; Rev. E. M. Cravath, Brooklyn; Edgar Ketchum, Esq., New York; Mr. Samuel Holmes, New Jersey; Mr. Robert C. Ogden, New York; Mr. Roswell Smith, New York; Mr. Anthony Kimber, Philadelphia; Gen. Eaton, head of the Educational Bureau at Washington; Rev. Dr. Ruffner, President of the Virginia Board of Education, Richmond; Rev. Geo. F. Adams of Hampton; Mr. C. Perkins, Virginia; Mr. and Mrs. Geo. Dixon, lately from England; Miss Mary Carpenter, the distinguished English lady whose philanthropic work and writing in the cause of Prison Discipline has made her name honorable and her visit to America welcome; Mrs. Prof. Youmans of New York, and many other ladies and gentlemen, the friends and patrons of the school.

THE COMMUNION SERVICE.

Most of the party fortunately arrived in time to enjoy the unexpected pleasure of attending the sacramental service at the Institute chapel, on Wednesday evening, when sixteen of the students made public confession of their faith in Christ. The services were simple and touching. The little band, among whom was one of the graduating class, almost all of whom were already communicants, were received into the fellowship of the church by its pastor, Rev. Richard Tolman, whose untiring and loving work among the students has been rewarded by many such fruits as this during his three years' pastorate. The Institute Church now numbers 58. Several more are waiting for admission to it next fall.

Rev. Drs. Budington and Robinson were invited to officiate in the services and made short addresses, full of the emotion which swelled their hearts. The little chapel stands in the National Cemetery which the school farm encloses, and is surrounded by six thousand Union soldiers' graves. The tender interest of the place, and the scene, was

felt by many present, to be the most fitting preparation possible for the next day's exercises.

THE EXAMINATION.

Thursday morning was occupied with the examination of classes. The ably conducted and wide-awake recitations compared favorably with those of Northern schools for white pupils; but a better testimony than a brief examination can give to the standard of scholarship in this school is the fact that the Virginia County school superintendents have learned to accept candidates as teachers, without question, on the strength of a diploma from Hampton; and that a Hampton graduate of last year who has been teaching since his graduation, has just passed a competitive examination in his district, and has been creditably admitted to West Point.

The industrial departments of the school engaged the very special attention of the visitors; the farm worked by the students, with its thrifty fields and orchards loaded with the coming harvest for northern markets; the girls' industrial room, where over thirteen hundred garments have been made during the year; the printing office with its fine cylinder press, the gift of Hoe & Co., in full operation, and its compositors at work upon the "Southern Workman," an illustrated paper for the industrial classes of the South, published monthly at the school—these and the various workshops were inspected with interest, as well as the little camp in which the boys had braved the winter in tents for the sake of an education.

At noon a lunch was served, and the school choir entertained the guests with some of their characteristic melodies.

THE CLOSING EXERCISES OF THE SCHOOL occupied most of the afternoon, in the assembly room of the Academic Hall. An address of welcome was gracefully spoken by one of the girls of the graduating class. It was like all the students' addresses, entirely original.

Orations, essays and recitations followed, and a valedictory by one of the boys. Songs were interspersed of course, by voices that proved a strong reserve of musical talent in the Hampton students. Some of the recitations showed remarkable ability, and the general tone of the speeches was excellent. Dr. Hitchcock expressed the general impression of the audience when he said, "I never heard more sense and less nonsense in so short a time."

Diplomas were presented by General Armstrong, the principal of the institute, to eighteen graduates. Rev. Geo. Whipple, President of its Board of Trustees, made a short address to the class:

"Your friends will watch you and follow you with their prayers. It was said of our Lord, 'He shall see of the travail of his soul and be satisfied,' and I deem it no sacrilege to say that the friends who have labored to elevate you will be satisfied with the success of their labors, if you are found faithfully endeavoring to impart to them the advantages you have here enjoyed." Then followed,

ADDRESSES BY VISITORS.

REV. DR. TAYLOR, of the Broadway Tabernacle, New York, said: He was glad to see the lofty idea the students had of their duty to their country, and wished them to know that what they can do, must depend upon what they are, upon their *character*. There are many circumstances in our lives we cannot select—our birth-place, or our color—but we can choose to be good. The back bone of character is conscience.

COL. TABB, OF HAMPTON: To say that I am pleased with what I have seen to-day would faintly express my feelings. There is no question of more importance to the South than the elevation of the colored race.

Virginia is ready to give every help in her power to this work.

REV. DR. BELLOWES said: The color of a man's skin has very little power over his heart. I sometimes think the most beautiful sight we shall ever see in the universe will be that great rainbow of races around the throne of God. I would rather be a crude black man beginning to grow than an effete white man, who has outgrown all growth.

This is my first visit here, and the things my eyes have witnessed and my ears have taken in, have filled my heart with thanksgiving.

DR. RUFFNER: I am proud to say that this is a school I thoroughly approve. It has been honest and true to its aims, and I can testify that no act of the Virginia legislature is more universally approved than that which gave this school a third

of the Agricultural College fund. Our state has entered honestly upon the work of educating all her children, but we need help, it is beyond our abilities. I believe that this school only needs the support it deserves to make it the leader of all schools on this continent in the great work of elevating the colored race."

DR. BUDINGTON: I never rose to speak more thoroughly impressed with the solemnity of the occasion. I am profoundly affected by the proposal of these sons of Virginia to join hands with us in lifting up this race and making it worthy of God and man. We will not be behind them in cordiality, and agree to co-operate in sending forth streams of benevolence to make glad this young city of our God.

REV. G. F. ADAMS: You are solving a problem that philosophers for ages have stumbled at—the question of the qualification of the negro race for intellectual development. Till the last four years this question has never been fairly tried. As one of your graduates has well put it in his speech to-day—the black race can not be expected to do the work in two or three years that has taken the white race two or three hundred to accomplish.

I remember the reply made by a poor black man who was rudely asked, "Do you think you negroes can ever gain anything like social equality with white people?" He simply replied, "I think that water will find its level."

GEN. EATON: I am very often asked, "Can education be made universal at the South?" I answer yes, here's Hampton. And not only Hampton—almost every State has institutions for the higher education in which people of your own color are keeping step with you.

MISS CARPENTER: I can hardly trust myself to utter any words to-day, because I feel so overwhelmed by my emotions of gratitude to God for all that he has done for you. You do not know how deep a sympathy has been felt for you in our little Island for ages—a sympathy which compelled our government to pay £25,000,000 for the emancipation of all its slaves. Since then we have felt still more strongly for you.

After all present had joined in the soul-stirring strains of "America," which brought from Miss Carpenter the pleased whisper, "Why, that is 'God save the Queen!'" the graduates led the way to the foundations on which will stand a year from now, we hope,

VIRGINIA HALL.

It will be a handsome brick building, of 104 feet front towards the water, accommodating 120 girls, and containing the chapel and common dining room.

General Armstrong in a few words announced the design of the new hall, and the state of its prospects, saying that the security for its completion is our faith in earnest effort, in the country and in God.

An oration was delivered by a member of the next senior class—a fine, manly speech, full of spirit, and well spoken.

After prayer by the Rev. Geo. Whipple, the corner stone, containing school reports, a file of the "Southern Workman," national currency, and other objects of interest, was laid, by Rev. Dr. Hitchcock, with an eloquent address of which we give but a few sentences.

ADDRESS OF REV. R. D. HITCHCOCK, D. D.

In all my life I have never been so deeply and so variously moved as I have been to-day. The sub-soil plow has gone too deep through my feelings for me to express them easily. The interest of this occasion is not merely in the historic associations which surround us, though that were enough, but in the signs of the future, for the interesting race whose history is so nearly all in the future—and to me, it seems that there are many omens of a good future. . . .

Gen. Armstrong tells us that this building will require \$75,000, and that only about \$9,000 are as yet contributed. The balance is surer than the General can believe, even with his ardent courage and faith. Providence knows how to move the hearts of good people. While I do not make promises, I am sure that if he will come to New York, next autumn, when our people return from the country, we will give him such a meeting as will put him far on toward the great end of his desires, and send this building up as fast as trowels can work.

The beautiful hymn, "Angel of Peace," was then sung by the school choir; and prayer, by Dr. C. S. Robinson; and the invocation of the divine blessing by Rev. Geo. F. Adams, closed the exercises of this deeply interesting day—a day to renew our faith in humanity and our gratitude to God.

FISK UNIVERSITY.

BY PROF. SPENCE.

Closing Exercises.

In the last "Missionary" we gave a somewhat detailed account of these exercises, and therefore abridge the paper furnished below by Prof. Spence.

The first of these was the annual sermon, by the Rev. H. S. Bennett, which was well adapted to the circumstances, containing much practical advice to the students during vacation.

Next came the Sunday school exercises, consisting mainly of the repetition of portions of the Gospel by John. Another year we will use a series of topics with proof texts, practical in their character, but laying a foundation of biblical theology, so that our pupils may have some scriptural reason to give for the faith that is in them. A text from the Bible, rightly or wrongly applied, is ultimate authority with the freed people. "To the law and the testimony" is the continual resort. Our young people should be able to teach, at least, the fundamental points of religion.

The examination of a class of seventeen, who graduated from the Common School Normal course, was another interesting feature of the exercises. A very important part of our work is, and will be, for a long time to come, the preparation of teachers for the common schools. These will be wanted in great numbers in our own State as soon as the new school law is in operation, as they are now in other states. Tens of thousands of pupils will be ill or well taught, according to the instruction given here.

Although the members of this class are as yet at the threshold of a liberal education, still their addresses and essays at graduation were good; and it was an interesting sight as they received their certificates, recommending them as qualified to teach common schools; for indeed, they were the result of many years of trial, from the alphabet up, and of many struggles and sacrifices on the part of themselves and their friends.

No class was admitted to college this year because the preparatory course has been increased in length. The class that would otherwise have been admitted is the most promising one we have ever had, in numbers and scholarship. The anniversary exercises of the literary society are pronounced the best ever held.

The most encouraging of all our exercises, in some respects, was the examination of the sophomore class, in *De Amicitia*, *De Senectute*, *Homer* and *Botany*. No one who attended it can doubt the ability of the class, at least, to go through college. We begin to feel that we are doing a little true college work and that the name we bear as a University will ere long signify, not that which shall be, but that which is.

The vocal music during these exercises was in part by the whole school, and in part by the university choir. Among the pieces rendered by the latter were the "Gloria in Excelsis" from Mozart's Twelfth Mass, "Seek Ye the Lord," from Baumbach, and selections from the Opera Chorus Book.

On the night of our social reunion we were favored with music also from the Post Jubilee Singing Troupe and the Young Men's Excelsior Brass Band, both colored, and making rapid proficiency.

We all feel that a good years' progress has been made by this institution. This view of the subject is also held in the community here. The superintendent of city schools recommends ours as the best colored school in the State and equal to the white schools. The superintendent of county schools assures me that our students are doing good work as teachers in the schools under his charge, and advises the county superintendents of the State to send here for teachers. The State Superintendent is entirely cordial and the Governor also. The tone of the press also shows that the current of public opinion is setting in the same direction. Let us thank God and take courage.

One difficulty is felt more and more—the poverty of our pupils—which throws them out of regular courses of study. After repeatedly dropping into the class below, the pupil becomes discouraged and gives up. But even this dark cloud

has a silver lining. Scarcely had the last exercises closed when the most of our advanced pupils were whirling away as fast as the cars could take them to their schools, and by the next Monday morning the most of these were teaching. They are held as the fortunate ones, and those who failed to get schools as the ones to be pitied; and yet I can but feel sorry for them, these hot months, in a southern climate, sweltering in school-rooms after the fatigue of a year of study. But they will do much good when they teach, and grow strong themselves by overcoming difficulties. There will be aid needed for them next year after all they can do, but who will grudge it when they put forth such efforts for themselves? Many are as yet incapable of teaching, and several of those capable will fail to get schools, or will get them for only a part of the vacation. Some are teaching subscription schools and will get only what pay they can out of the poor and irresponsible parents of the children they teach. Others, and the greater portion, have gone to Mississippi and Alabama and other distant places, and their traveling expences will be heavy; and they must be back early in the autumn or lose their standing in their classes. So aid will be needed after all their heroic struggles, and this aid, we are sure, the Christian public of the North will give as liberally as they have done heretofore.

ATLANTA UNIVERSITY.

The catalogue for 1872 and '73 of this the central University of the South, gives a report of very encouraging and substantial growth.

Whole number of students 251. A gain of 73 over the previous year. They were classified as follows:

College Department: Freshman Class, 12. College Preparatory Department: Third Year, 13; Second Year, 22; First Year, 30; Total, 65. Higher Normal Department: Fourth Year, 5; Third Year,

9; Second Year, 13; First Year, 15; Total, 42. Lower Normal Department, 128. Theological Class, 4. Number of Boarders, 192. Number of Day Pupils, 59.

At the Annual Meeting of the Trustees, a beginning was made in the organization of the University Faculty. The following appointments were made.

Edmund A. Ware, A. M., PRESIDENT.
Professor of History.

Thomas N. Chase, A. M.
Professor of Greek.

Rev. George W. Walker, A. M.,
Professor of Mathematics.

William M. Bristoll, A. M.,
Professor of Latin.

Rev. C. W. Francis.
Professor of Theology.

Authority was also given to the Executive Committee to secure a Professor for the Normal Department. The annual examinations were held June 20, 23 and 24, and were highly satisfactory. On Wednesday the 25th, the first class, consisting of four young ladies, was graduated from the Normal Department. The public exercises of the occasion were held in the Friendship Baptist Church, which was filled with an eager and attentive audience. The essays of the graduating class would have done credit to any class of graduates from a Normal School. There were also several orations delivered by young men from the advanced classes, which showed thought and scholarship, and were spoken with unusual force and earnestness.

Sec'y E. M. Cravath delivered the address to the graduating class. Sec'y Whipple who was visiting Atlanta for the first time, gave an impressive and instructive address to the students on the early anti-slavery movement, and the events which led to the formation of the American Missionary Association. This was especially interesting to the audience as showing the providence of God which was laying the foundations of Atlanta University years before the slaves were made free.

Rev. Barnabas Root who has been visiting the schools of the Association in the South, preparatory to returning to Africa, was also present and gave a very pleasant and interesting address.

The Legislature of Ga. at its last session made an appropriation of \$8,000. to the University, which shows the regard that is had for the Institution in the state. There is great need of \$25,000 to complete the Ladies' Hall, and give more room for boarders and for school purposes. The portion of the building already erected, cost \$25,000, and is without a name. Who will complete the Hall and give it a name? \$25,000 thus invested will return most liberal yearly dividends.

BEREA.

Failing to receive a report of the examination at Berea, we insert a communication received previously from Bro. Fee, showing some features of the school and church work done there.

Sabbath School Work In and Around Berea College—Encouragements— Needs.

Friends of the American Missionary Association, years past, aided in sowing seed which they confidently expected would spring up and bear fruit. They now look with interest even upon the smallest germ. Last evening, the Berea Sabbath School Association heard brief reports from the home and mission schools; these were followed by brief addresses.

The report showed that in the home school there is a total enrollment of 262 names; average attendance, 220.

In the mission schools, total enrollment, 519; total enrollment of all, 781; average attendance of all, 530.

Of the 781, there are 265 colored; in the home school about one-half are colored. We rejoice in the education of all. But the point of interest to us is, that here is education in the spirit of the Gospel—impartial. It is true, that in some of the mission schools there are no colored children; but the schools are taught or managed by teachers from the Berea school—teachers, who at Berea and elsewhere teach colored and white youths.

Some of our friends thought we would not be able to reach the white

people of Kentucky. Facts show that this year we are reaching them in our Sabbath school faster than the colored.

We shall, under God, overcome the prejudices of many of the white people, and have no trouble in reaching the ears and the hearts of the colored people.

One or the other of the pastors of the Church, President and professors of the college, go out and preach in the region round about almost every Sabbath afternoon. Teachers of the Sabbath school go out and teach in Sabbath schools.

Not only are the white people willing, but often come or send for help on the Sabbath, and during the week. There is already an open door. What we need is means by which to erect buildings and secure other facilities for the work to which God has called us.

Tell our good friends who have aided us, that the buildings which are going up, do much in opening the eyes, the ears and hearts of the people. The prospect of success influences many persons. Pray for us.

JOHN G. FEE.

June 16th, 1873.

TALLADEGA COLLEGE.

Sec. Whipple, who attended the recent examination at Talladega, furnishes the following sketch of the exercises.

"Beautiful for situation" is Talladega College; and if there is anything, in pleasant scenery and tasteful surroundings, favorable to mental and moral culture, the good progress of the students here will be more easily accounted for.

The last public examination of this institution commenced Tuesday, June 17th and closed on the afternoon of the 20th. The first day was taken up with the primary and intermediate departments. During the remaining three days, there were thirty-one different class examinations, including three of one hour each in the Theological department under the care of Rev. Mr. Brown.

We were very favorably impressed with the thoroughness of the examination, and the general accuracy of the students. There were no leading questions given to them, suggesting the proper answers, but they were furnished with a topic, a problem, a rule, an exercise, which they were required to solve, explain or elucidate in their own way, and in their own language, and the manner they did it showed a mental furnishment, and a facility of comparison and combination, that bore ample testimony to their own ability, and the thoroughness of their training.

Those who know anything of the educational work among the colored people, need not be told that they are seldom at fault in studies exercising mainly the memory; but many, if not most, have doubted their ability in studies requiring the exercise of the reasoning faculty. There was here, however, no failure. On the contrary, that which made the most marked impression on those who were familiar with schools in the North, twenty and twenty-five years ago, was the well sustained examinations, in English Grammar and Algebra, showing a power of analysis, under the circumstances, really surprising. In this respect, the examinations in English Grammar, or rather in the study of the English language, its structure, its composition, its analysis and its rules, far surpassed anything which the writer of this enjoyed at their stage of advancement. The impression was strong, that if such discipline and thoroughness in the study of the best English writers could be continued a few years, it would go far towards giving the English student the advantages generally supposed to be obtained only by the study of the dead languages.

The Junior Preparatory classes in Latin and Greek also sustained themselves well, the exceptions being in some of the more advanced, suggesting the lack of thoroughness in earlier training, and

the possibility that they had been pressed forward too rapidly.

THEOLOGICAL DEPARTMENT.

The pressing need of better ministers in the South has led to the early opening of this department, for those already in the ministry, or who must be educated for it, if at all, without a college course. There have been six young, or middle aged men, under instruction during the last year. They came from three different denominations. They are evidently deriving great advantages from the theological course, which it is endeavored to adapt to their situation.

The grand feature of a working church in connection with this institution is a very gratifying one. As heretofore, every effort is made to have its members actively engaged in real missionary work.

TOUGALOO UNIVERSITY.

We are indebted to one of the teachers in this institution for the following account of its closing exercises:

Tougaloo University has been borne along to the end of another year. Friends, present at the closing exercises, felt that progress had marked its course. But this has been reached through adverse circumstances. Yet we have toiled on without complaints, feeling that, "The end crowns the work."

Our annual examinations began June 23rd, and during that and the following day, the knowledge each class had acquired was thoroughly tested. We admired the readiness with which one class changed the Latin to the English language; then again, with the same ease, formed Latin out of English. There was great enthusiasm manifested in the study of Botany, exhibited in a thorough knowledge of the text book and in practical analysis. The examinations in Arithmetic, Physiology, and various other studies, showed no lack of diligence; the mysteries of Algebra were clearly explained, and the rapidity

with which problems were solved, indicated the ready use of the reasoning faculties. Many friends were present to enjoy these exercises; but the great feast was reserved for Wednesday morning. The school-room, uncomely as it is, was then handsomely decorated, and, on entering the door, the eye fell upon the words, "Knowledge is power." The audience was welcomed by a greeting from the music class; then followed declamations, reading of essays and recitations, interspersed with musical selections; closing finally with a farewell song.

Among the essays was one upon "*Education*" written by a young lady, who can fully appreciate its worth, by its cost. The story of the opposition and hardships she has encountered in her efforts to secure an education, evinces true womanly fortitude and perseverance. Another essay, showing great skill and breadth of thought, was read by a young man who contemplates preaching the Gospel to the benighted in Africa; firm in his belief that the christianization of that dark land, is to depend upon her own sons—the colored race of the South. The animated essay on "*Personal Importance*," reflected much credit upon the writer, a lad of high aims and noble ambition. An Allegory, entitled, "*The Voyage of Life*," written by a young lady of vivid imagination, was greatly admired, not only for the beautiful expression of thought, but for the excellence of the reading. A good composition was read upon the subject, "*Ministers*," setting forth the importance of their work, and the qualifications necessary for engaging in it, closing with a representation of the great need of *true ministers* to proclaim the good news throughout the destitute portions of the South, as well as in the benighted lands of Africa. The writer of the piece is, himself, preparing for the Gospel ministry, and will, I trust, by his earnest la-

bors and consistent example, be the means, under God, of leading many from darkness into light.

While our hearts are gladdened at seeing these, who have here received instruction, going forth to impart it to others, there is a feeling of sorrow for those, who having knocked at the door of learning, on being refused admittance with the plea, "There isn't room," replied, "Thank the Lord, the Bible says, there's room enough in Heaven for all; but so many don't know how to get there, we, too ignorant to tell them, want to come to school and learn, so we can teach them."

With these earnest entreaties for more knowledge, I put the question, "Who will come to our aid," and send the means for erecting a building, adequate to meet the wants of hungry minds?" Schools are needed all over the South, and, in this University, teachers can be trained to go out and occupy the places, that, so long, have been waiting to be filled.

STRAIGHT UNIVERSITY.

Commencement Exercises.

(From a New Orleans Paper.)

Yesterday concluded the examination of the pupils of the Straight University, the commencement exercises in the evening at the Central Church, corner of Liberty and Gasquet streets, winding up the academic session.

From nine o'clock in the morning until about 2 P. M. was occupied in the examination of the first class in geography, junior academic course; English analysis, normal course and physiology: Freshman course, under the direction of Mrs. Piper; Latin grammar, junior preparatory; history, senior preparatory and geometry, Freshman course, under direction of Professor Martling, and algebra of the senior preparatory course, under direction of Professor S. S. Ashley, acting president.

These examinations occurred at the University, corner of Esplanade and Derbigny streets; and passed off remarkably well, the pupils in English analysis, algebra, physiology and geometry being especially worthy of favorable mention for their proficiency.

While upon the subject of the examinations which have taken place this week, it affords us special pleasure to speak words of praise for the Institute and the general proficiency of the scholars in the same class.

It is not easy to single out a particular pupil or teacher as par excellence over all the rest, and we will not attempt it. To the rapid progress made by the scholars much of the credit belongs to the teachers—President Ashley, Professor Martling, Dr. Thompson, Mr. Bowers, Mrs. Piper, Miss Ashley and Miss Perkins—but for whose industry, zeal in the cause of education and assiduous care, such gratifying results could scarcely have been hoped for.

At 8 P. M. the commencement ceremonies opened with prayer, after which came music by a carefully selected choir. Professor Ashley now announced that the normal department would be heard from, and introduced Miss Amanda Malbania Perkins, who, in a sweet, yet clear and distinct voice, read an ably prepared essay, selecting for her subject "Crispus Attucks," the first victim to the cause of American liberty, a colored man who was killed by the British soldiery in the streets of Boston in 1770. The composition and the manner of its delivery, would compare favorably with the best efforts of the brightest scholars in any of the older schools.

When the applause which greeted Miss Perkins' effort had sufficiently subsided, the president introduced Miss Cora Louisa Smith, who gave a carefully prepared "Call for Better Teachers." This essay was an argument in favor of properly educating those whose mission it is to teach others, and the manner in which she handled the subject showed that she had given it much thought before applying her pen to paper.

Next came the law department, represented by Mr. Louis A. Bell, L.L. B., who gave an oration on the subject of the "Death Penalty," taking the most positive stand against capital punishment as a preventive of crime, and handling the subject quite ingeniously.

"Come like a Beautiful Dream," was then sung by Mrs. W. R. Mason, most exquisitely. This lady has a smooth, flexible voice of great power, and under a high state of cultivation. Her effort to please was not lost upon the large audience, who listened with marked attention to each note, and signified approval by loud applause at the end.

After a well prepared thesis on "Experimental Physiology," read by Leon Dewitt Stocking, Mrs. Cabral sang a beautiful air from "La Favorite," accompanying herself on the melodeon. The solo was beautifully and effectively rendered.

Professor James T. Newman, M. D., followed and read an able "defence of the medical profession," which received the hearty approval of the several disciples of Esculapius who were present.

Music again came on the programme, Miss Hopkins, Miss Mason and Mr. A. A. Fayerweather giving a beautiful trio from one of the masses, which like the rest of the music, was warmly applauded.

President Ashley proceeded to confer the degrees. Each of the graduates, upon being presented with the diploma, was addressed in a few well-timed remarks. Diplomas were presented and degrees conferred as follows:

Misses Amanda Malbania Perkins and Cora Louisa Smith, maids of science, B. S.; James Patrick Hays, master of pharmacy; L. D. Stocking, bachelor, of medicine; Louis A. Bell, master of arts, A. M.; and Dr. James T. Newman, doctor of Philosophy, Ph. D.

The roll of honor consisting of the twenty scholars most remarkable for regularity of attendance, good deportment and scholarship was read as follows: Virginia Ann Lawson, Marie Francois, Mary Alice Thomas, Amelia Jackson, Alice Carriau, Cora L. Smith, Albert P. Albert, Felix C. Perkins, Fabius P. Peter, Henry C. Coffy, Mary H. Johnson, Florence Johnson, August Toussaint, Albert Gabriele, William A. Brown, Oscar Montgomery, Oscar Mars, Gorgiana Wilson, Henrietta Benedict and Edgar Francis.

The four best pupils for attendance, deportment and scholarship were awarded prizes presented by kind English friends, as follows: Virginia Ann Lawson, Marie Francois, Alice Carriau and Augusta Toussaint.

Four prizes were also delivered to the four best declaimers, as follows: Albert P. Albert, Oscar Montgomery, Felix Clay Perkins and Edgar Francis.

The ceremonies of the evening being finished, a hymn was sung by the choir, Rev. Dr. Thompson pronounced the benediction, and the audience was dismissed with a notice that the university will re-open on the first of October next.

[In a private note Pres. Ashley adds: "Mr. Jas. Patrick Hays, who took the degree of master of Pharmacy" is a graduate of Queens College, Dublin, and pursued studies in Philadelphia. He is white. Therefore our first medical graduate is a *white man*."

Of the degrees which were conferred upon colored persons, Pres. A. says, "these degrees are the first that have been conferred by any Louisiana institution upon any colored graduate."—*Ed. Am. Mis.*]

HOWARD UNIVERSITY.

Theological Department.

Prof. Reeve, the Professor of Theology who is sustained by the A. M. A. in Howard University, sends us the following

REPORT for the year ending, June 18, 1873.

NUMBER OF STUDENTS.

We have given instruction during the year to twenty-seven (27) students. We close the year with twenty-three (23) in actual attendance. Our students differ more in the amount of their previous preparation than in native capacity. It was with some difficulty that they were classified. We have, however, what may properly be called a Middle and a Junior Class. There are some enrolled as members of each class who take the English Course.

INSTRUCTORS AND INSTRUCTION.

To these classes, the following gentlemen have given instruction two hours weekly in the studies named:

Rev. Dr. Rankin, Homiletics; Rev. D. B. Nichols, Bib. Geog. etc.; Rev. Prof. Whittlesey, Evidences, etc.; Rev. Prof. Westcott, three hours in Ch. History; Rev. Dr. Butler, one hour in Sacred History; Messrs. Darwin and Goldberg, each part of the year, five hours weekly in Hebrew. Mr. Goldberg has also taught Vocal Music.

I have taught three and four hours daily, giving instruction in Greek Gram. and Testament, Biblical Theology, Theol. Encyclopedia, Eng. Rhetoric and Etymology and English Bible, etc.

I may add that Prof. Whittlesey has heard the Middle Class, in Mental and Moral Science, with his Senior College Class. He has also held weekly Rhetorical Exercises.

REMARKS.

1. Some of our students needed instruction in preparatory studies. It has been given them, at other than the regular hours for recitation, by myself, or by a member of the Middle Class. Men of this order have been received because they seemed to be *good men*, had little time by reason of age—and less money to spend in preparation for the work

they were very confident the Lord had called them to do. The dilemma was, "receive them as they are, or let them preach as they are."

2d. Our students have nearly all of them been actively engaged in Christian work during the year. Two of them (Meth.) have little Mission churches committed to their care. Two others (Cong.) have worked in connection with Lincoln Miss. S. School.

3d. The distinctive feature of the Department is its undenominational character.

Students here learn to go behind the men whose names have been battle cries for centuries, and rest on the sure word of God.

A young Methodist brother (white) who had strong sceptical tendencies one year ago, said in our prayer meeting the other night, that his feet had well nigh slipped; but the study of that book had saved him.

Our Department Prayer-meetings are often Pentecostal seasons where every man seems to hear all others speaking in his own language, viz: that of the Spirit.

If our students do not become learned in those technicalities which too often minister strife and debate, there is a visible gain on their part in that charity which hopeth all things; endureth all things; is patient, kind and never faileth. Very Respectfully Yours,

J. B. REEVE.

THE INDIANS.

WHITE EARTH RESERVATION.

An Interesting Experiment.

Mr. S. N. Goodale, a gentleman of this city, who has traveled extensively in the West, in the interests of the wool trade, and who had noted the strong love of the Indians for bright colors, conceived the idea that this might be laid hold of to induce them to learn to *weave* on the hand-loom.

With the sanction of Sec. Delano and Commissioner Smith he made his first experiment at White Earth. The brief communication below gives the gratifying result. We invite attention to it, for there seems here to be a clue, leading to great results in cultivating the industry of the Indian. We shall await the farther efforts of Mr. Goodale with much hope.

Had you or your readers been at White Earth last week and witnessed the delight experienced by the Indians

on seeing a hand-loom started; the care, patience and judgment in learning to work it, then the doubts of the most skeptical would have vanished and all would have been ready to exclaim: "Furnish these Indians with the facilities for attractive employment and they will speedily prove quite competent to care for themselves." I have seen many beginners, on hand and power looms, in the New England and Western States, but I never saw more rapid advancement than among the Chippewas at White Earth Reservation. During the time spent in equipping a broad loom, five women took their turn at placing the treadles on the frame, adjusting the warp to the harnesses and reeds; with no interpreter. Not one word could be understood between instructor or student; simply the motion of the hand was sufficient and they were left weaving garments 3 yards wide, which, if not beautiful, will prove useful to the winter wardrobe of any lady who may be disposed to order from the Chippewas!

For all this primitive industry, very little credit can be assumed by the subscriber, for at this place I found a very zealous, earnest lady, Mrs. Smith, whose husband was their former agent here and now Commissioner of Indian Affairs. This lady is about to leave, and White Earth will lose one of the most efficient and practical workers; one who will be greatly missed by the reservation. With such aid I would volunteer to carry the loom, with bright colored yarns, to every tribe on the continent, however wild; for to attract the eye of the Indians with bright colors is simply to follow the instincts of their nature; and if we only make their work attractive they will speedily make it useful.

My next effort will be on the Reservation at Bayfield, Wis., from which point I will endeavor to furnish you with details respecting this enterprise, and if the Indian Department so order, I will take the hand loom to the Modocs, or any other so-called vicious tribe. They will not scalp such benefactors but they will with pleasure urge the squaws to fabricate their clothing, and will for hours notice the operations themselves; and such industry will give them true ideas of civilization. Humanity, to say nothing of Christianity demands that constant and earnest efforts be put forth in this direction.

S. N. G.

American Missionary.

NEW YORK, AUGUST, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

LEWIS TAPPAN.

The death of Mr. Tappan has already been announced by the religious and secular press, in this country and over the waters. He died at his residence in Brooklyn, N. Y., Saturday, June 21, 1873, aged 85. Two years ago last January, he suffered an attack of paralysis, from which he so far recovered as to be able to move about with some apparent vigor, but a second attack occurred one week before his death, under which he gradually sunk.

To most readers, this brief announcement only reports the death of one of the foremost workers in the modern anti-slavery movement. To us it records the departure of a greatly beloved friend, one of the earliest, most faithful and most energetic supporters of the American Missionary Association and of the objects which it seeks to promote. Indeed, the existence of the Association and the good accomplished through it, may be traced back to his labors and efforts more clearly than to those of any other man.

In the previous organizations which were merged into the Am. Miss. Assoc. immediately after its formation, Mr. Tappan, as a Christian abolitionist, took a lively and active interest. In the events which preceded the formation of one of these, "The Union Miss. Society," he was a principal actor. When efforts were made to return to slavery or expose to death the 42 Africans taken into New London in the schooner *Amistad*, by Lieut. Gedney, a committee, of which

Mr. Tappan was a member, was formed in this city to raise money to defend them in the courts. The other members of the Committee were Rev. Joshua Leavitt (now deceased) and Rev. S. S. Jocelyn. These excellent brethren always took pleasure in recognizing Mr. Tappan's transcendent executive ability and energy in securing the release of these captives. When finally in the Supreme Court of the United States, they were ordered set free, John Quincy Adams, the "old man eloquent," wrote to Mr. Tappan, "The captives are free!.. 'Not unto us—not unto us, etc.' But Thanks—Thanks! in the name of humanity and of justice, to *you*," and by you, Mr. Adams meant Mr. Tappan with whose labors he was most familiar.

The return of these captives to Africa, with missionaries, laid the foundation of our mission in the Sherbro country.

By many, Mr. Tappan has been regarded as a man of one idea, whose whole being was absorbed in the work of emancipation. This is a very grave mistake. He was most known as an abolitionist because active, earnest, self sacrificing efforts in that behalf were for the time most needed; but, as Mr. Beecher well said at the funeral, "He 'joined himself to whatever was most pronounced in morals or in religion, 'whatever was most aggressive, whatever to him would be the mightiest 'attack upon the kingdom of Satan, 'whatever would carry forward best the 'kingdom of the Lord and Saviour, 'Jesus Christ. To these causes—whatever might be their humility, however feeble—he gave himself heart and soul, with the personal influence, and 'all the power of pecuniary influence 'which he could command."

He took a deep interest in every good work whether for Christ or humanity, but abhorring all shams, and believing in a full, rounded Christianity, he felt a deep repugnance at any pretense of benevolent or Christian work that sys-

tematically, and of purpose, refused to carry out its avowed principles where most needed.

In his early life he was connected with the Unitarian Church in Boston, under the pastoral care of Rev. Dr. Channing, by whom he was held in the highest esteem, but becoming interested in evangelical doctrines as preached by Dr. Lyman Beecher and others, he with characteristic ardor and energy placed himself in the evangelical ranks, and at once did efficient service by writing tracts, on the difference between Evangelical and Unitarian doctrines, which leading Unitarian clergymen ineffectually sought to answer. From that time, highly as he valued the coöperation of Unitarians in strictly philanthropic labors, he ever and consistently declined to enter into intimate relations with them in missionary, or church work. Accordingly, when in the convention that formed the A. M. A. an attempt was made to enlarge the platform so as to secure the coöperation of Unitarians, he stood firm, with others, in insisting on a purely evangelical basis as afterwards defined in the constitution of the Association. Much as he prized the liberty of the enslaved and energetically as he fought for it, he would have deemed its purchase too dear, if gained by concessions as to the character, or divinity, of Christ. Before the organization of this Association, of which he was the first elected Treasurer, holding the office without pay for years, he was an active, efficient worker in the mission cause, as represented by the A. B. C. F. M. spending much time and money in the monthly preparation and circulation of slips conveying to Monthly Concerts the latest Missionary intelligence. He delighted also in coöperating with the American Bible Society, and only differed from it, when it failed to attempt the use of measures necessary to put a copy of the Scriptures in every colored family in the land, slave or free. He and

his brother Arthur offered that Society large aid, if it would undertake this work. But the managers of the society at that time, thinking that such an effort would embarrass their general work, declined, much to Mr. Tappan's regret. He lived to rejoice in the generous coöperation of the Bible Society with the A. M. A. in its efforts to put a Bible into every colored household in the South.

As an earnest friend of the Temperance cause, he opposed the use, habitual or occasional, of any injurious or useless luxury or beverage. With his coöperation, the Am. Miss. Assoc. at its organization took the ground that it would not directly or indirectly countenance the use of either intoxicating liquors or tobacco by its missionaries and employees.

He was a pioneer in the free church movement in this country; and most heartily coöperated with the revival efforts of Mr. Finney and others in New York. His means, his intellectual power, and his energy were ever at the service of this cause. Mr. Finney once said that he scarcely knew of a man who could be so safely relied on, in an emergency, for writing a religious tract on any subject connected with the interest of a pure yet aggressive Christianity.

Many who knew Mr. Tappan's very great devotion to the Am. Miss. Assoc. may be disappointed in the anticipation that he would make large testamentary provisions for its benefit, at his death. He ever acted on the principles inculcated in the two tracts prepared and circulated by him, respectively entitled, "Be your own executor," and "Is it right to be rich?" When he left active business, he said to the writer of this, that he supposed he could by continuing in business wholly support Oberlin College, in which he took a deep interest; but he did not like to tie himself down to mere money making; he much preferred to *give* his time and strength to missionary and philanthropic labors.

If he should give up his business, his income would not be sufficient to meet his current expenses, but he could consume a part of his capital each year, and have it last him as long as his life. He decided, therefore, to part with his business, and from that time gave himself up to gratuitous and benevolent efforts. The event probably showed that his calculations were very accurate.

The admirable biography of his brother Arthur was the latest of Mr. Tappan's labors. These two brothers were very unlike in physical and mental characteristics, yet, in the great purposes of their lives, and their labors for Christ and humanity, there was such a singular and beautiful harmony, that a satisfactory memoir of one must necessarily bring out the leading incidents in the life of the other; hence the biography of Arthur Tappan may well be read, as giving the best history we have of the events in which Mr. Lewis Tappan was most active.

The funeral services were held in Plymouth Church, Brooklyn, conducted by the Pastor. Most of the officers of the Association were present, and Sec'y Strieby and Rev. S. S. Jocelyn, took part in the exercises. We should be glad to publish the excellent address of Mr. Beecher, did our space permit, but it does not.

G. W.

FREE MASONRY.

Attention has been called anew to this subject by the refusal of an ecclesiastical council at the West to ordain a young man to the ministry for what was regarded as a too tenacious adhesion to the Lodge. Of the merits of that case we are not well enough informed to pronounce a judgment, but it is clear to us that the growth and power of Masonry is no light matter. The principle of secret organization is unsuitable to a republican government and contrary to the open spirit of Christianity. Among

the colored people the prevalence of Masonry would be a great evil—involving a waste of time and an expenditure of money they are little able to bear, as well as exposing them to undue political influences and diverting their attention from an intelligent and pure Christianity—their only hope. Our teachers and ministers at the South already see these effects beginning to appear and deprecate them.

HARD TIMES.

Business men are anticipating hard times. It is true that a crisis has been predicted ever since the close of the war, and has not yet appeared. But present indications warn the prudent to prepare for what may come. The safety is of course in personal retrenchment, but the question is, where shall it be applied? The "fearful and unbelieving" begin at once with their *charities*. But have we that profess to be Christians, a right to do that? Some of us may not have much to give at the best, others have more, but whether our incomes are small or great, ought we to withhold, first of all, from Christ and his cause? Can we afford it? Whence come all our blessings? To whom must we look for returning prosperity? Who sacrificed all for us?

These are questions that may well be pondered prayerfully at all times, and especially in times of apprehension and of trial.

LOCATION OF INSTITUTIONS.

The right position of a college is sometimes like that of an army corps, an assurance of victory. The institutions of the A. M. A. in the South, are finely placed, for although the locations were sometimes decided by apparently accidental circumstances, they are now seen to have been providential.

HAMPTON INSTITUTE is in a very accessible, healthy and pleasant spot on the eastern shore of Virginia—once the summer resort of the aristocracy of the Moth-

er State. Proposed rail road facilities promise to add to the accessibility and commercial importance of Hampton.

BEREA COLLEGE is situated on the border line between the blue grass and mountain regions of Kentucky; the former having a dense population of blacks, the latter, of sturdy, loyal whites, who never were slaveholders. No railroad as yet reaches Berea, but this isolation is counterbalanced by the healthful Christian influence it is enabled to exert over these two contiguous sections, and especially in breaking down the spirit of *caste*—a third of its students being white.

FISK UNIVERSITY, Nashville, Tenn. has the advantage of a central and conspicuous location which many favoring circumstances have enabled it to improve. Its new Jubilee Hall will be a perpetual inspiration to the colored people of Tenn.

ATLANTA UNIVERSITY is on a commanding position in one of the most beautiful cities of Georgia. Converging rail roads and a large surrounding population are among its advantages. The clouds are dark over the colored people of Georgia just now, but Atlanta University is a beacon light of hope and courage.

TALLADEGA COLLEGE, Alabama, is in a healthy spot, being above the malaria that hangs over the lower portions of the state. The influence of the college over the colored people is becoming more and more extensive as it has always been salutary, and it is winning its way to the respect of the white inhabitants.

TOUGALOO UNIVERSITY, Mississippi, eight miles north of Jackson, the capitol of the State, is secluded enough for a monastery, but with its fine domain of 500 acres of land, and its rooms overcrowded with students, it contrives to keep quite active in work and study as well as in prayer and praise.

STRAIGHT UNIVERSITY, New Orleans, is located in the city that sits as queen of the great South-West. In population, facilities for travel and the opportunity for wide spread influence, it is surpassed by none of the schools founded by the Association.

A glance at the map will show how well

these institutions are distributed over the seven great states of the South, on this side of the Mississippi. To plant others like them across the river is only a question of means. That extension, together with great enlargement in those on this side of the river, is importunately called for by the progress of the colored people, but we are compelled to move as we can and not as we would, and hence we think it "is good for the present distress" to "strengthen the things that remain."

But O, if America knew "the things that belong unto her peace!" God grant that they be not "hid from her eyes" till it be too late!

A GREAT WORK.

"Our College Record" exhibits a part of the work of this Association and indicates the magnitude of the whole.

These institutions are a good beginning at a gigantic undertaking—that of meeting the higher educational wants of the Freedmen. They are well located in seven different States; have ample grounds, and, generally, substantial buildings; the teachers are excellent, and the pupils have already pressed forward into regular college classes; and let it be noted that the courses of study are more full than in the majority of white colleges in the South. The applicants for admission are so numerous as to overcrowd the buildings and many go away for want of room. But these are only a part of our educational work. We have also *twenty-one* Graded or Normal Schools, situated in important centres of population, and *sixty-nine* Common Schools mostly under the care of Northern teachers.

These schools and colleges are distinctively *Christian* in teaching and influence; but the Association is also devoting itself to the organization of churches, having however less anxiety for numbers than character. It has planted or fosters *sixty* churches, in different parts of the South, which are mainly the outgrowth of the schools and

are composed of members that for intelligence and practical piety would be accepted in any church in the North.

These churches, colleges and schools are to meet the vast wants of a new born race—to train teachers, preachers, professional and business-men; to cultivate virtue, intelligence and refinement in the women; to awaken industry, economy and thrift; to stimulate to the purchase and adornment of homes, and to set forth examples of the true Christian life. Nor has the effort been without fruit even in this early day. Already more than three thousand pupils, male and female, have gone out as teachers, carrying a refining and Christian influence into all parts of the South. Other pupils have entered into business and public life, better prepared for their duties by their contact with these schools and churches; and the effect of the churches has been most salutary in moulding the characters of the colored people and in gaining the respect of the whites.

But all these are only beginnings, and must dwindle unless they are helped to grow. The means of growth must come in large measure from outside. The Freedmen are doing their utmost, but that is exceedingly little, for they have almost none of the wealth or intelligence possessed by the settlers of the West. The institutions planted among them must not only be sustained but *enlarged*. New buildings, adequate endowments, libraries, apparatus, more teachers, scholarships to aid promising students, more cultured ministers and large help to assist in erecting church edifices—these are some of the wants which the very success of this work is making more and more obvious and imperative. The A. M. A. has a varied burden upon its hands—the work of a Missionary Society and of College, Church Building and Educational Societies as well.

This may seem quite discouraging to

those who supposed this work would be over in a few years. The abolition of slavery was a grand achievement, but it only opened the way for a grander. Those who prayed, preached and battled to free the slave must not leave him to perish. Those who created the American Missionary Association or adopted it for this very work must not abandon it just when its success reveals the greatness of the undertaking, and the mode of its accomplishment.

SUGGESTIONS TO SEWING CIRCLES.

During the past year, nearly a thousand and missionaries and students have had their home in our Mission Houses, and in the Institutions connected with our work in the South.

We expect that in the coming year this number will be increased. To provide for the new rooms and to repair the wear of the past year, a large amount of household furnishing must be done. Our lady friends, by a little effort can help us very much in doing this. Bed ticks, woollen blankets, comforts, sheets, pillows and pillow covers, towels, table linen and napkins, are needed in large quantity.

If those who have such articles to spare, and individuals and Societies who collect and prepare boxes of goods, will note this and forward, during the summer and early autumn, they will save an expenditure of money and do a great favor to our work.

We make these suggestions thus early that our friends may know our special need, and wisely plan their labor for the coming year. Goods may be sent to W. E. Whiting, 56 Reade St., New York.

An English gentleman gave the first year eighty dollars to the Bible Society, and increased his contributions from year to year, until he finally gave over *twenty thousand dollars annually*. When asked how his charities increased so largely, he replied, "**THE MORE I GIVE, THE MORE I GET.**"—*Sower & Gospel Field.*

MISCELLANEOUS.

CHOLERA IN NASHVILLE.

The telegraphic reports of the Cholera in Nashville were closely watched at the North, yet few persons here knew much of the details. Prof. Spence furnishes us with an interesting sketch of the epidemic in that city, with some accounts of the efforts of the inmates of Fisk University in giving relief, and of the characteristic forgetfulness of old animosities in the midst of Christian labors.

Several persons connected with the University were attacked with the disease, but we are happy to state in no case was it fatal or even very serious in its character.

When it was first rumored that cholera was here, it was not credited; but the so-called "prevailing disease" went on, and the people were dying all about us, a dozen a day, then twice that, till one day eighty deaths were reported—over seventy by cholera.

The wealthier classes fled from the city with their families. Business men sent their families away, and staid themselves. The streets became deserted. The business of the city was to a great extent suspended. Work shops were closed. Building ceased. Crowds thronged the undertakers. For a time good coffins were in demand, but after the first funeral in a poor man's family, his money was exhausted. Perhaps the head of the family was taken away. Then an express wagon and a pauper's coffin and burial were all that was left. Houses became infected, and one person after another died in them.

The city was slow to act in sanitary matters. The streets were reeking with filth, and the air foul long after all that should have been attended to. The colored people have suffered fearfully. Poverty, filth, crowded houses, many of them in the hollows along the dirty streams, ignorance, superstition, distrust of doctors, terror, all conspired to do the deadly work. As you may suppose, we have seen much of all this. We have given medicines to the sick, sent for physicians, furnished food,

watched over the suffering, helped remove the dead, and that with our own hands. Much of this we have done in connection with a benevolent Society called the Robertson Association, which works among people of all creeds and colors. It is an old society that existed before the war. Its members were mostly those who opposed the Union, and many of them did so in arms, but no discrimination is made, and we have been treated with great respect and cordiality by them.

These terrible times bring extremes together, Catholics, Protestants and Infidels, Northern and Southern, white and black. Convicts of the State have contributed \$50. out of earnings from extra labor. We find some good where we least expect it. It is a cheering thing to do so.

[Abridged from the N.Y. Herald.]

"Very Weak; but, Please God, We Will Weather It All."

This simple, comprehensive and sublime expression of faith in a merciful Providence is from John Herron, who went out from New York on the *Polaris* as steward of the ship. In his examination, as his evidence in reference to the adventures of Captain Tyson and his party on their ice floe, he submitted his diary of that wonderful cruise. In perusing this diary the reader cannot fail to be deeply interested in the plain, unvarnished and thrilling story, and particularly in the terrible trials which call up from the believing heart of John Herron such a strength-giving assurance as this—"Very weak; but, please God, we will weather it all."

On the 15th of October last, expecting the ship to go down every minute, the crew, after the women and children had been brought out, were engaged in discharging the provisions, &c., upon an ice floe to which the ship was made fast, and next they were bringing off the boats. While yet engaged in these preparations for abandoning the ship a large iceberg came drifting down, and, striking the floe

shivered it to pieces, freed the ship, and, in the gathering darkness, it was out of sight in five minutes. The nineteen souls adrift on different pieces of ice, were, however, soon reunited on the main floe, but most of their provisions were lost or adrift. Six days afterwards some valuable supplies were recovered; and in reference to this stroke of good fortune Herron says, "We returned to headquarters weak, but thankful to God, and had a good supper." On the 3d of November they gave up the hope of working to the land. They were hopelessly adrift and must go where the wind and wave would carry them. Yet, with their memories of home, they did not forget its holiday festivals. So on Thanksgiving Day they had an extra dinner, including mock turtle soup, and on Christmas they had "quite a feast."

The alternations from abundance to short rations and from fasting to good feeding were frequent on the voyage. The Esquimaux, Joe and Hans, were, in all their straits, the food providers of the party. It was well that they were supplied with warm sealskin clothing; that they had their boats for emergencies of danger; that they had cooking utensils; that their ice floe was large enough to admit of the building thereon of several comfortable snow houses; that they had some good rifles and plenty of ammunition saved in good order, but it was particularly fortunate for the party that they had with them those experienced Esquimaux hunters, Joe and Hans, as their "bread winners." The steward naturally delights in their achievements, for in every emergency of famine Joe or Hans or both of them came in with their seals, doveskins, oogjook or a bear to prove they were equal to the crisis. Thus speaks John Herron on these occasions;—"Hans brought in a seal to-day. Thank God, for we were very weak. God sent that seal to save us. Thanks to his holy name. It has been so all the time. Just as we were played out something came along." Again, "Joe shot an oogjook, plenty of meat and oil. Good Sunday's work dragging the fine fellow to the hut and thank-

ing God for all His mercies." Again, April 22. when the party were nearly starved, Joe and Hans secured the prize of a bear. Says John Herron, gushing over with rapture:—"Along came Bruin, thinking he was coming to a meal instead of furnishing one. Click, bang! went two rifles, and down went Bruin, to save a lot of starving men. The Lord be praised."

This is the sublime moral of Herron's diary. It is that faith which brought the living water from the rock in the wilderness; that faith which St. Paul defines as "the substance of things hoped for and the evidence of things not seen"—that faith which can remove mountains.

THE CHINESE QUESTION.

The recent agitation of this subject in California has called out an admirable sermon from DR. A. L. STONE of San Francisco, from which we clip a few passages:

Shall the Chinese Receive an American Welcome.

We have called to the oppressed of every land, the downtrodden of old world kingdoms, the millions under despotic rule, all who labored much and gathered little, to whom hope and progress and daily bread were denied, ground to the earth with burdensome taxation, wearing the yoke of aristocratic institutions, famishing and forlorn, with neither free limb, nor free speech, nor free thought, and only the rigors of an iron lot clasping them fast—"come hither and thou shall find a home, and the heritage extended to every dweller on American soil, life, liberty and pursuit of happiness." This has been our attitude and our boast. We have turned all hopeless eyes toward this country. We have drawn millions of fettered feet within our borders. We have asked no such questions as these: What is your birth? What is your nationality? What is your religion? We have only asked, will you come in as good subjects, under our laws? This, I say, has been the American idea. Must we modify and restrict this welcome? Must we change this policy? If a restrictive legislation is to be inaugurated, how far shall it extend? Shall it apply to one race, or more than one? If new conditions are imposed in one direction, what answer shall be given to

the next demand in some other direction? Is there to be an endless debate of class with class, as to the right of home under the American flag, and is our political arena to be clouded, henceforth, with the dust of angry combatants on these new issues? You see the question thus opened has a wild and perilous outlook. Once begin this controversy and it may reach other interests and other fortunes than those originally involved. It may set up new tests on the Atlantic, as well as on the Pacific strand, for no man can fix bounds to its range.

The Labor Question—No Competition to be Feared.

One of the great needs of this country is an increase of our muscular capital. A little farm is soon tilled. A single laborer can keep a garden-spot in order. But this continental homestead of ours requires many hands to work it. The country is yet new and young. We have but begun to occupy it. So far, it is only thinly fringed with cultivation. There are broad leagues shadowed still by primeval forests. There are great rivers that pour their floods through the silence and solitude of an untrodden wilderness. Valleys and plains that might be parcelled into kingdoms keep yet a virgin-sod. The days of "pioneering" are not behind us. Over vast tracts of fertile land, the American settler has no neighbor. What becomes of the thousand new arrivals between sun and sun of each day, on our Eastern shore? They melt away out of sight; the land swallows them up, and no man jostles his fellow. The work of subduing and occupying such a fresh and boundless heritage is scarcely entered upon. Two centuries and a half have gone and the great task lies before us, almost undiminished. There are roads to be made, forests to be felled, streams to be bridged, cities, villages and homes to be built, mountains to be tunnelled, quarries and mines to be worked, orchards and vineyards to be planted, the manifold appliances of settled and civilized life to be created and introduced, the instruments, machinery, material, and products of manufactures and commerce to be wrought, and all this on a scale surpassing measurement, and we are only in the infancy of such gigantic enterprise. What reason is there to fear in our day, or in our children's any surplussage of strong and willing loins?

The Christian View.

I have not spoken of this distinctively Christian view, and I have only room to glance at it

in closing. The great Chinese empire is by covenant and promise, a part of His inheritance who shall reign from the river unto the ends of the earth. The representatives of this race are brought hither in providence, not simply to be at school under the social and civil institutions of our American civilization, but under the enlightening and transforming power of Christian nurture and the Gospel of grace and salvation. We can fill all our churches with them every Sabbath of the year. We have already hundreds and thousands of them under religious training. As the effect of such teaching, many of them are throwing off the shell of idolatry and superstition, and entering upon the emancipation of Scriptural truth. If we cannot hope for such issues under the full blaze of this land of Bibles, Sabbaths and churches, what hope can there be in sending missionaries to labor under the Pagan sky? Either we can and must secure the elevation, the Americanizing, the Christianizing of those who are thrown so entirely into our hands, or by the demonstration of such a failure, China itself is doomed, and must be left in the bonds of its heathen thralldom. But for the realization of so great a hope our Christianity must be just, humane, hospitable, true to the common fatherhood of God, and true to the common brotherhood of man. We cannot, as Christians, commend our faith to those whom, as American citizens, we despise, reject and abuse.

The question which we have considered is not, therefore, simply a question of the industrial interests of a community, or a nation; it is a question of adventurous and heroic Christian working; a question of human progress under the lights and helps of this latest year of our Lord; of the evangelization of three hundred millions of the race; of the hastening of the day when the nations made of one blood shall dwell together in equal fellowship and friendly union, a harmonious Christian family.

FAMILY CIRCLE.

"COULDN'T, 'COS HE SUNG SO."

Leaning idly upon the fence, a few days since, we noticed a little four-year old "lord of creation" amusing himself in the grass by watching the frolicsome flight of birds which were playing around him. At length a bobolink perched himself upon a drooping bough of an apple tree, which

extended to within a few yards of the place where the urchin sat, and maintained his position, apparently unconscious of the close proximity to one whom birds usually consider a dangerous neighbor. The boy seemed astonished at his impudence, and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he picked up a stone lying at his feet, and was preparing to throw it, steadying himself carefully for a good aim. The little arm was reached backward without alarming the bird, and Bob was within an ace of damage, when lo! his throat was swelled; and forth came nature's plea: "Alink—alink—a li-nk, Bob-o-link, Bob-o-link; a-no-weet, a-no-weet, I know it—I know it, a-link—a-link, don't throw it, throw it, throw it, throw it," etc.' and he didn't. Slowly the little arm subsided to its natural position, and the despised stone dropped. The minstrel charmed the murderer. We heard the songster through, and watched his unharmed flight, as did the boy, with a sorrowful countenance. Anxious to hear an expression of the little fellow's feelings, we approached him and inquired: "Why didn't you stone him my boy? You might have killed him and carried him home." The poor little fellow looked up doubtfully, as though he suspected our meaning, and with an expression, half shame and half sorrow, he replied, "Couldn't 'cos he sung so."

Dear little boys, don't stone the birds.—*Singing People.*

WHAT IS BELIEVING;

"I believe in Eddie Morse," Mrs. Eaton heard her little son say to his companions, as he bade them "good evening," when his mother opened the door to admit him on his return from school.

"Do you know what is meant by the words you have just spoken, my son?" said Mrs. Eaton.

"Oh, yes, mother!" was the ready reply "I meant that I could trust him every time, and feel sure that he would stick to me."

"But why, my boy, do you place so much confidence in Eddie Morse? Are

you sure he deserves it?" again asked the lady.

"Why, mother, if you knew Eddie, you would never ask such a question. He is just the grandest boy in school; and when a fellow once takes Eddie for his chum, he may feel sure of him through thick and thin. He'll never desert his friends nor fail of the least thing he promises. Everybody believes in Eddie."

"I am truly glad, my son, that you can give such an account of your friend; but do you know that in praising him you have unconsciously been dwelling on the very traits for which I commended to you our dear Saviour; and how you answered me that you did not understand what believing in Jesus meant—it all seemed so strange and mystical? Now just apply to the loving Redeemer what you have been saying of your friend; only remembering that it is all true in a far higher and nobler sense of the Lord Jesus than it can possibly be of any mere human being. He never was known to desert a friend, or fail in the fulfillment of a single promise. You understand what it is to believe in Eddie; can't you in the same way believe in Jesus, place all your reliance on His finished sacrifice for sin and love, and cleave to and obey Him now and ever more, feeling assured that, in sickness or health, life or death, time or eternity, He will never leave nor forsake those that put their trust in Him?"

—*National Baptist.*

THE FIRST STRAWBERRIES.

A little girl once had a bed of strawberries. Very anxious she was that they should ripen, and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he picked up some beautiful ones for her to eat.

"I cannot eat these," she said, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to

give God the first out of all the money he made, and then he always felt happier in spending the rest; and I wish to give God the first of my strawberries too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she. "Jesus said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkins's sick child, who never has a strawberry; they are so poor."

Away went the children to give them to the sick child; and when they saw her put out her thin arms, and take the ripe, round fruit in her little shrivelled fingers; and when they saw her eyes glisten, and her little faded lips smile, they felt as if they had a richer treat than if they had kept the ripe fruit for themselves; and something within told them that God had accepted their little offering.

THE BREWER'S DOG.

A gentleman taking an evening walk along the road near Grantown, saw two men supporting a third, who appeared unable to walk. "What is the matter," he inquired, "Why," was the reply, "that poor man has been sadly bitten by the brewer's dog." "Indeed," said I, feeling, rather concerned at the disaster. "Yes, sir, and he is not the first by a good many that he has done a mischief to." "Why is that dog not made away with?" "Ah, sir, he ought to have been made away with long ago, but it wants resolution to do it. It is the *strong drink*, sir,—that's the BREWER'S DOG."

Beware of the Dog!

Letters to the Treasurer.

A friend in North Brookfield, Mass., in sending \$500, a part of the legacy of Dea. W. Duncan to the A. M. A. pays a deserved tribute to the memory of the deceased, from which we make brief extracts:

DEACON WM. DUNCAN was a Christian both in theory and practice, and

hence we find him early in sympathy with the cause of the oppressed. From the first movements in their behalf to the close of his life he was ready to labor and sacrifice, and, according to his ability, aid in every effort for their liberation, and this, too, when it subjected him to reproach and threw doubt upon his Christian character.

But he was one who "esteemed the reproach of Christ greater riches than the treasures of Egypt." He was not one of those who sought to overthrow the Church in order to oppose slavery, but to bring the Church to the true Christian standard on that subject.

When the slaves were emancipated, he considered the Christian work as just begun and his efforts for their temporal and spiritual good were constant.

Deacon Duncan was not a wealthy man and had nothing that he did not earn by daily labor, but by true economy he accumulated sufficient to provide for the future wants of his family, and in addition to this legacy he gave \$1,500 to Berea college; making that college and the A. M. A. and two other societies his residuary legatees at the death of his wife.

His death was the death of the righteous whose end is peace; and in his case it was more than peace, it was triumph, it was rapture. In the full possession of all his faculties, he had, as seems to those that stood by him, the visions of things, "that it is not lawful for a man to utter." May we not say that "of such an one we can boast"—Christianity has a right to boast of such a life, and death.

GIFTS THAT COST.

The contribution enclosed, is from Mr. John Lord, who is an old man, upwards of 90, yet retains an ardent love for "the cause," and still labors with his hands to serve it. One half of the \$30.

enclosed was earned in this way, by husking corn last fall for his neighbors, after he had passed his 90th birthday.

An aged Home Missionary in Iowa writes to Mr. Nutting, of Tougaloo University, casually mentioning the fact that his family were "destitute of flour and sugar," and donating \$20.00 to the University. Such gifts are worth more than figures express.

RECEIPTS

FOR JUNE, 1873.

MAINE, \$74.60.

Augusta. Mrs. E. Robinson <i>for a Student, Talladega C.</i>	12 00
Camden. E. D. Mansfield \$5., Abner Howe \$5., Jonas Howe \$3. <i>for Talladega</i>	13 00
Hallowell. Cash <i>for Church, Selma, Ala.</i>	10 00
Machias. Miss U. M. Pennington	5 00
Skowhegan. M. D. P.	5 00
Sumner. Rev. A. L.	1 00
Watford. First Cong. Ch.	26 60
Winslow. S. S.	1 00
York. First Cong. Ch.	5 50

NEW HAMPSHIRE, \$354.50.

Antrim. "Friends" by Imla Wright	89 00
Conist. Cong. Ch.	8 00
Claremont. Cong. Ch.	23 00
Durham. Cong. Ch. (adl.)	1 00
Gilsun. Cong. Ch.	18 75
Hampstead. Miss J. S. Eastman	10 00
Hancock. Cong. Ch.	25 00
Henniker. Cong. Ch.	36 00
Marlborough. Cong. Ch.	20 00
Nashua. Cong. Ch.	24 25
Orford. Cong. Ch. \$10., John Cole \$3.	13 00
Portsmouth. C. L. Martin	2 00
Tilton. Mrs. M. W.	50
Tilton and Northfield. Cong. Ch.	18 00
Wilton. Second Cong. Ch.	66 00

VERMONT, \$459.78.

Cambridge. "An Old Friend" \$30. to const. Mrs. Mary Brownson Cowan, L. M., M. Safford \$2.	32 00
Chelsea. Cong. Ch. \$41.50, Sab. Sch. \$16.	57 50
Dorset. Cong. Ch.	30 35
Forest Dale. Charles Powers	5 00
Ludlow. Mrs. Mary E. Sherman	2 00
New Haven. Cong. Ch. <i>for Foreign M.</i>	27 01
Norwich. Cong. Ch.	12 43
Peacham. LEGACY of Rev. L. S. Watts, by I. N. Watts, Ex.	150 00
Saint Johnsbury. North Cong. Ch.	42 99
Salisbury. John Foot	2 00
Thetford. John Lord \$30. to const. Mrs. ALPA R. LORD, L. M., Cong. Ch. \$23. bal. to const. HENRY A. CUMMINGS, L. M.	50 00
Tunbridge. Cong. Ch.	1 70
Underhill. Cong. Ch.	10 00
West Hartford. Cong. Ch.	8 00
West Rutland. Cong. Ch.	28 75

MASSACHUSETTS, \$5,228.32.

Abington. First Cong. Ch.	81 35
Amherst. Mrs. R. A. Lester \$100., North Cong. Ch. \$70.	170 00

Andover. Free Cong. Ch.	93 00
Boston. Old South Ch. \$141.05, ESTATE of Ira Greenwood, by Henry Hill \$100.—Rev. P. C. Headly, <i>for rooms, Tougaloo and Berea Colleges</i> \$25. ea.—Union Ch. \$22.83, "A Friend" \$10., Miss S. L. Ropes \$10., "A Friend" \$3., Mrs. A. E. P. \$1.	337 88
Cambridgeport. Mrs. Emma P. Kendrick.	5 00
Charlemont. First Cong. Ch.	25 00
Chicopee. Third Cong. Ch. \$45.72, First Cong. Ch. \$12.03.	57 75
East Douglass. Cong. Ch. to const. A. JACKSON THAYER and HENRY D. MOWRY L. M's.	88 62
East Hampton. Payson Cong. Sab. Sch. \$125. <i>for a Teacher</i> —First Cong. Sab. Sch. \$100.	225 00
East Longmeadow. Cong. Ch.	15 00
East Medway. Cong. Ch.	31 65
Essex. Cong. Ch.	30 00
Fall River. First Cong. Ch.	59 59
Fitchburgh. Mrs. Mary Tolman <i>for Hampton N. & A. Inst.</i>	10 00
Florence. Florence Ch.	226 21
Franklin. First Cong. Ch. (\$5. <i>of which for Tougaloo</i>)	93 52
Gardner. First Cong. Ch. (of which from Joseph B. Drury \$75., Mrs. M. K. \$1.)	204 50
Greenfield. S. S. Eastman	20 00
Groveland. "A Friend" <i>for a Student, H. N. & A. Inst.</i>	50 00
Holliston. Mrs. Dea. Daniels and other Ladies, Bbl. of C., Mrs. J. D. J. \$1.	1 00
Hanover. First Cong. Ch.	3 25
Holyoke. Second Cong. Ch.	50 00
Indian Orchard. Rev. S. Harris <i>for a room Talladega C.</i>	25 00
Lancaster. Trustees Ind. Sch. <i>for a Pupil, Atlanta U.</i>	20 00
Lynn. First Cong. Ch.	50 31
Marblehead. James J. H. Gregory	100 00
Melrose. Cong. Ch. ad'l.	27 00
Monson. Cong. Ch.	50 00
Newbury. First Cong. Ch. \$32., Byfield Cong. Ch. \$17.50.	49 50
Newburyport. Whitfield Cong. Ch.	37 74
Newton. Ladies' F. A. Soc. <i>for Talladega C.</i>	17 00
Newton Centre. Ladies of First Cong. Ch. \$6. and 2 Bbls. C.	6 00
North Brookfield. ESTATE of William Duncan by Charles Duncan, Ex. \$500.—First Cong. Ch. \$100. to const. GEO. H. KINGSBURY, MARY A. POLAND and CARRIE HOWE, L. M's.	600 00
North Hadley. Cong. Ch.	12 00
Oxford. E. M. B.	1 00
Palmer. Second Cong. Ch. \$15.68, Mrs. B. B. Barton, Bbl. of C.	15 68
Peru. Cong. Ch. (\$26. <i>of which for Talladega C.</i>) \$28.62—"W. Q." \$1.	29 62
Plymouth. LEGACY of Henry Mills.	100 00
Rowley. Cong. Ch.	18 33
Royalston. A. B.	1 00
Salem. South Cong. Ch. (\$50. <i>of which for Berea C.</i>) \$38.56, Tabernacle Ch. \$100. "A Friend" \$5.	433 56
Salisbury. N. W.	1 00
Sherborn. "A Friend."	25 00
South Deerfield. Cong. Ch. \$37.60—Missionary Association of Cong. S. S. \$64. to const. DEA. C. A. STOWELL and Mrs. C. S. BROOKS, L. M's.	101 60
South Hadley. Mt. Holyoke Sem. "a young Lady" <i>for H. N. & A. Inst.</i> (ad'l)	2 00
South Plymouth. Cong. Ch.	26 15
Springfield. "Unabridged" \$500., Olivet Cong. Ch. \$244.93, "H. M." 150., A. F. Cowles \$5.	899 93
Stoneham. Cong. Ch.	52 00
Taunton. Trin. Cong. Ch. \$204.10, Winslow Cong. Ch. \$49.20.	253 30
Tewksbury. N. Manning, Three Clocks <i>for Washington Sch. Raleigh, N. C.</i>	
Thorndike. Cong. Sab. Sch.	23 50
Townsend. Cong. Ch.	16 25
Uxbridge. "A few Friends" 25c. and Bbl. of C.	25

Ware. Ladies' Benev. Soc. for Howard St. Ch. New Orleans.....	75 00
Watertown. Phillips Cong. Ch.....	85 00
Wellesley. Rev. J. M. Parsons.....	10 00
Westborough. W. H. S. for Student, S. U. Cong. Ch. and Sab. Sch.....	75
Westford Centre. Cong. Ch. and Sab. Sch. for Talladege U.....	11 00
Westhampton. Cong. Ch.....	16 77
West Newton. Mrs. Adolphus Smith \$10.— Mrs. Morrell \$4. for Washington Sch., Raleigh, N. C.....	14 00
Weymouth. First Cong. S. S.....	29 14
Wilbraham. Cong. Ch.....	29 25
Worcester. Central Cong. Ch. \$78.37, Pom- roy Knowlton \$6.....	84 37

RHODE ISLAND, \$1,016.50.

Kingston. Cong. Sab. Sch. \$19.50, Herbert J. Wells \$15., Mrs. Maria A. Wells \$10., Cong. Sab. Sch. \$11. for a Student, Talla- dega U.....	55 50
Pawtucket. Central Falls Cong. Ch., Robert Cushman \$300., Rev. James H. Lyon \$30., E. L. Freeman \$10.....	340 00
Providence. Central Cong. Ch. \$400.—An- thony B. Arnold \$221. for Wilmington, N. C.....	621 00

CONNECTICUT, \$635.44.

Abington. Sophia Copeland \$1.25, E. L. 75 c.....	2 00
Andover. J. C. W.....	1 00
Brooklyn. First Trin. Ch.....	20 00
Danbury. D. E. R.....	75
Greenwich. Second Cong. Ch., "A Friend" (ad'l).....	20 00
Guilford. Jason Seward.....	5 00
Kensington. Miss H. I. Norton.....	2 00
Lakeville. "Village Prayer Meeting".....	27 42
Manchester. First Cong. Ch. to const. GEORGE W. CHENEY, CALVIN L. TRACY, DWIGHT BIDWELL and LYMAN A. BID- WELL, L. M's.....	120 00
New Britain. Centre Cong. Ch.....	120 00
North Canaan. Cong. Ch.....	33 00
Norwich. Rev. Wm. Hutchison for a Pu- pil, Atlanta U.....	12 50
Painville. Cong. Ch. (\$5. for Scholarship, S. U., \$60. to const. PRINCE L. BELLAMY and LEWIS HITCHCOCK, L. M's).....	72 12
Prospect. ANDREW SMITH to const. himself L. M.....	30 00
Rockville. First Cong. Ch. to const. PHIN- EAS TALCOTT, EDWIN SYMONDS, MRS. ELISHA MARTIN and C. N. HOWE, L. M's.....	132 90
Square Pond. Mrs. P. P. M.....	50
Vernon. First Cong. Ch.....	36 25

NEW YORK, \$480.62.

Albion. Miss M. A. Plumley for Atlanta U. Amsterdam. C. Bartlett \$15., James. H. Bronson \$5.....	5 00
Berkshire. First Cong. Ch.....	20 00
Brasher Falls. Miss Elizabeth C. Wood, deceased, by Elijah Wood, to const. HORACE WOOD, L. M.....	22 71
Camillus. Isaiah Wilcox to const. REV. JAMES S. ROOT, L. M.....	30 00
Canandaigua. H. Gregory.....	2 00
Clyde. T. J. Whiting \$5., J. M. Nichols \$2. Dryden. Individuals by Mrs. Lucy B. East- man.....	7 00
Fayetteville. O. D. B.....	6 00
Fredonia. Hon. John Chandler.....	1 00
Hume. Mrs. L. H. P. 50c., Others 50c.....	50 00
Le Roy. Mrs. Sarah Covert.....	1 00
Madison. A Teacher, for Student, S. U.....	5 00
Millbrook. Ref. Ch. Sab. Sch. \$12.84, In- fant Class \$7.16.....	50
New York. Chas. M. Gilman \$62.41, Mrs. Hannah Ireland \$50.—"A Friend" \$50. for a Teacher—Mr. and Mrs. Francis P. Schoals \$20., Church of the Puritans \$15., American Tract Soc. S. S. Papers Val. \$50.....	20 00

Oneida. Edward Loomis.....	2 00
Oneonta. Mrs. H. Slade and Others.....	2 00
Oriskany Falls. Joseph C. Griggs.....	15 00
Otisco Valley. "A Friend".....	10 00
Richville. J. Barker and Wife.....	2 00
Syracuse. L. E. H.....	50
Union Falls. James D. Duncan to const. JOHN D. E. DUNCAN, L. M.....	30 00
Westford. Geo. Skinner.....	2 00
West Macedon. Mrs. Nancy Blackmon.....	5 00
York. J. McN.....	50
—, "A Friend".....	14 00

NEW JERSEY, \$21.

Bloomfield. Mrs. H. Coe.....	7 00
Colts Neck. Reformed Ch.....	3 00
Newark. Individuals \$6. by R. D. Weeks, James White \$5.....	11 00

PENNSYLVANIA, \$18.65.

Barclay. Box S. S. Books, by J. O. Blight, Bentleyville. Mrs. Hannah K. Bentley for a Pupil, Atlanta U.....	5 00
Camptown. S. C. S.....	1 00
Philadelphia. Plymouth Cong. Ch. \$8.65— Miss E. Dorsey \$4. for a Pupil, Atlanta U.....	12 65

MARYLAND.

Baltimore. Charles Treat, for Church, Selma, Ala.....	5 00
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DISTRICT OF COLUMBIA.

Washington. "E. P. S." for Chinese M... ..	20 00
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KENTUCKY, \$997.90.

Lexington. Normal Sch.....	187 90
Louisville. Rent.....	810 00

TENNESSEE, \$1,717.92.

Chattanooga. J. W. Anderson \$10., Miss M. E. Bailey \$10., Mrs. E. O. Tade \$6., Mrs. A. F. Thompson \$1.50 for Pupils, Atlanta U.....	27 50
Memphis. Proceeds of Exhibition \$556.80, Le Moyne Inst. \$255.25.....	812 05
Nashville. Fisk University \$320.37, Prof. A. K. Spence \$40., "A Friend" \$17.— Mrs. E. M. R. \$1. for Mendi M.....	878 37

NORTH CAROLINA, \$749.06.

Raleigh. Washington Sch. \$82.78, Sab. Sch. \$10.28, Col. Shaffer \$2., Other Sources \$4.....	99 06
Wilmington. School Fund.....	650 00

SOUTH CAROLINA.

Charleston. Avery Inst.....	255 55
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GEORGIA, \$1,428.79.

Atlanta. Atlanta University (of which \$38. for Mendi M.) \$701.20, Sale and Rental of Land \$35., A. J. Delridge \$2.—Pub. Sch. Fund \$245., Rent \$17.....	1000 20
Macon. Pub. Sch. Fund \$180., Rent \$13... ..	193 00
Savannah. Beach Inst.....	235 09
Thomasville. Mrs. L. P.....	50

ALABAMA, \$2,712.10.

Columbiana. Shelby Iron Works, Walter Crafts \$50. for a Student, Talladege U., Mrs. Walter Crafts \$50. for a Student, Straight U.....	100 00
Marion. Lincoln Sch. \$27.35.—Henry Hall \$18. for Church, Selma, Ala.....	45 35
Mobile. Emerson Inst.....	61 65
Montgomery. Pub. Sch. Fund.....	250 00
Selma. Pub. Sch. Fund \$1,022.35—Jefferson Croom \$19., Thomas Pickett \$18., Washington Clark \$10., Daniel Ghant \$7. "Friend" by H. W. C. \$3., A. Osborne \$2.50, A. Mcf. \$1., M. H. 65c, for Church 1083 50 Talladege. Talladege College \$1,135.60, Sale of Land \$36.....	1171 60

MISSISSIPPI, \$2,713.62.

Columbus. Pub. Sch. Fund.....	2704 87
Raymond. Freedmen.....	8 75

MISSOURI, \$15.80.

Brookfield. Cong. Ch.....	10 80
Kidder. S. C. Coult.....	5 00

LOUISIANA.

New Orleans. Straight University.....	153 25
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TEXAS.

Paris. Freedmen.....	5 00
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OHIO, \$839.71.

Berea. L. H. Hamilton and Godfrey Brown \$5. ea., Rev. H. C. Johnston \$2, J. S. \$1., Others 75c. for Church, Selma, Ala.,	13 75
Braceville. ESTATE of Dea. Calvin Stowe \$50, Geo. Stowe \$5.....	55 00
Claridon. Emery Goodwin.....	5 00
Edinburgh. Cong. Ch.....	36 00
Elyria. E. W. Metcalf, for Church, Selma, Ala.....	5 00
Geneva. Samuel Webster.....	5 00
Gomer. Welch Cong. Ch.....	38 65
Greenwich Station. Wm. M. Mead.....	5 00
Hampden. Cong. Ch. \$4, Mrs. M. M. \$1.....	5 00
Ironton. Emma Campbell.....	100 00
Jersey. Mrs. L. S. and "A Friend" \$1. ea.....	2 00
Lafayette. Cong. Ch.....	13 00
Lodi. Cong. Ch.....	18 35
Medina. First Cong. Ch.....	10 00
Newark. "A Friend".....	10 00
Oberlin. ESTATE of Alonzo Bailey \$288.61, Joseph Tillson, by H. G. Griffin \$75.—C. T. Rogers and Rev. W. Burr \$5. ea., Mrs. J. C. Miller \$2., Rev. J. W. C. and H. J. R. \$1. ea. for Church, Selma, Ala.—Unity Ch. \$2.35.....	379 96
Painesville. 4 Individuals \$1. ea., Others \$3., for Church, Selma, Ala.....	7 00
Springfield. J. D. N.....	1 50
Steuben. L. Platt.....	2 00
Tallmadge. Samuel J. Ritchie, Rev. J. Seward and Rev. L. Shaw \$10. ea., L. C. Walton, P. C. Caruthers, Mrs. Oviatt, Mrs. Scott, H. A. Sackett, D. A. Upson, H. A. Peck, Wyllis Fenn, Mrs. Dea. Bronson and Mrs. Alpha Wright \$5. ea., Wm. Hine, Sereno Fenn, Dr. F. Upson and Dennis Fenn \$2. ea., 15 Individuals \$1. ea., Others \$1.50 for Church, Selma, Ala.....	104 50
Toledo. Edson Allen for Washington Sch. Raleigh, N. C.....	8 00
Warrensville. Miss Lucy Walkden.....	5 00
York. Cyrus Dunbar, for Church, Selma, Ala.....	10 00

ILLINOIS, \$1,127.98.

Belvidere. J. H. S.....	50
Bloomington. S. S. Harrison.....	1 50
Chicago. New England Ch. (C. G. H.).....	100 00
Elmwood. Cong. Ch.....	21 40
Galesburg. ESTATE of W. C. Willard, in part.....	200 00
Glencoe. Cong. Ch.....	84 75
Joliet. Mrs. M. L. K.....	1 00
Kewanee. "A Member of Cong. Ch." to const. Mrs. MARTHA M. LAY, REV. C. A. TOWLE and REV. JAMES TOMPKINS, L.M.'s.....	100 00
La Fayette. Mrs. D. J. Hurd.....	2 00
Mendon. Cong. Sab. Sch. \$7.60, Mrs. J. Fowler \$5.....	12 60
Moline. Cong. Ch. for new building at Tougaloo.....	59 00
Neponset. Cong. Ch.....	11 00
Ottawa. Cong. Ch.....	49 68
Peoria. Main St. Cong. Ch.....	250 00
Plymouth. Cong. Ch.....	43 40
Quincy. First Union Cong. Ch.....	101 55
Roseville. Cong. Ch. \$30., Rev. A. L. Penoyer \$5.....	35 00
San Jose. Mrs. Mary Nichols.....	5 25

Stillman Valley. Cong. Ch.....	44 90
Wheaton. First Ch. of Christ (ad'l).....	4 45

MICHIGAN, \$517.04.

Augusta. Ahira Kent.....	20 00
Battle Creek. Matthew Atmore.....	5 00
Benton Harbor. "Tithe".....	10 00
Columbus. Cong. Ch. \$5.85. Rev. S. O. Bryant \$5.....	10 85
East Saginaw. Cong. Ch.....	118 43
Flint. Cong. Ch.....	44 43
Hinsdale. J. W. F.....	1 00
Houghton. Mrs. M. W. Mabbs for ed. of a Chinese Youth.....	50 00
Kalamazoo. J. W. S. and others.....	75
Leslie. "A Friend".....	1 00
Marshall. Cong. Sab. Sch.....	3 68
Pinkney. Mrs. Affleck by W. C. Pinckney. "A Friend" \$150. for Student, Straight U.—Miss T. S. CLARK \$30. for Berea and Talladega Colleges and to const. herself L. M.....	2 00
Union City. Cong. Ch. (in part).....	180 00
	69 90

IOWA, \$154.56.

Cass. Cong. Ch.....	10 66
Chester. Cong. Ch.....	18 15
Clinton. Cong. Sab. Sch. for a Pupil, Atlanta U.....	25 00
Durant. Rev. E. P. W.....	50
Independence. "A. M. B.".....	5 00
Keokuk. "Signature".....	10 00
Lyons. First Cong. Ch. for Pupils, Talladega C.....	20 00
Muscatine. Cong. Church.....	54 25
Pine Creek. Ger. Cong. Ch.....	5 00
Tabor. Mrs. J. Todd \$5., Mrs. H. S. W. \$1. for Tougaloo.....	6 00

WISCONSIN, \$332.73.

Boscobel. Cong. Ch.....	5 30
Delavan. Cong. Ch.....	33 75
Geneva. Presb. Ch.....	32 57
La Crosse. D. N. Taylor.....	2 00
Milwaukee. Mrs. L. C. Foster for new Building at Tougaloo.....	200 00
Ripon. Cong. Ch.....	59 11

MINNESOTA, \$106.09.

Anoka. Cong. Ch. (ad'l).....	5 00
East Minneapolis. First Cong. Ch.....	11 00
Excelsior. Cong. Ch.....	9 65
Minneapolis. Plymouth Cong. Ch. \$12.46, Vine St. Cong. Ch. \$3.73.....	16 19
Northfield. Cong. Ch. \$40., Individuals \$1.....	41 00
Owatonna. Cong. Ch.....	6 25
Rochester. Cong. Ch.....	17 00

KANSAS, \$13.

Leavenworth. I. E. Gould.....	3 00
Mount Florence. J. Rutty.....	10 00

NEBRASKA,

Lone Tree. Jennie A. Latson.....	5 00
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ARKANSAS.

Fayetteville. Public Sch. Fund.....	113 00
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DOMINION OF CANADA.

——. "A. S. Q.".....	5 50
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ENGLAND.

London. Freedmen's Mission Aid Soc. \$2,244.44—Rev. J. W. Healy for Prizes, Straight U. \$15.....	2259 44
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Total.....\$24,537.45

Total from Oct. 1st, to June 30th, \$198,727.65

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 6, Ky. 5, Tenn. 4, Ala. 5, La. 14, Miss. 2, Mo. 2, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 60.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Beaufort, N. C., Charleston, Greenwood, S.C., Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Brownsville, Texas, Pine Bluff, Ark., Jefferson City, Mo., 21. *Other Schools*, 69. Total, 97.

TEACHERS AND MISSIONARIES—Among the Freedmen 334; among the Chinese 12; in foreign lands 29; total, 375. STUDENTS—In Theology 34; in College Course 46; in Chartered Institutions 1588; in other schools 13,620; total, 15,208. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . C. H. Howard, Advance Building, 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.